

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, DEC. 31, 1908.

NEW SERIES VOL. X. NO. 52.

To The Dying Year.

As some dear friend we long have known,
Slips out of life and leaves us lone
To count the joys that we have shared;
Or measure moments when we've bared
Our hearts in common sorrow,—so
Old Year, we sigh to see thee go.

You brought such wealth of sweets with you,—
New Hopes so bright, new Friends so true;
New Faith for larger, purer life;
New Strength to overcome in strife;
New Love to lift us out of Self;
New Work each day, 'bove common Pelf.

For these, and other blessings brought,—
For living lessons thou hast taught,—
We turn us now beside thy bier,
And give thee thanks, thou Dying Year.
Our hearts are full of gratitude
Because thou gavest much of good.

But when we con thy blessings o'er,
And note how many an Open Door
Thou didst along our pathway find,
Where "simple act of being kind"
Was thrust aside with heedless leer,—
Thy going makes us sad, Old Year.

Yet other years we trust will prove
We're not disdainful of thy love;
And where we've failed to live with thee,
The life unselfish, full and free,
May sheathful Futures, far and near,
Prove well thy worth to us, Old Year.

—MARGARET McRAE LACKEY.

What Is a Preacher For?

By W. P. Chapman.

In thinking over the things as they now exist, and the two great spiritual forces contending for the mastery, one against the other, as Paul puts it in Gal. 5:17, "For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." And considering the fact that all men are being led by one or the other forces, I asked myself: "What is a preacher for?" Seeing they are claimed to be a "mouth-piece for God," and in a very important sense, are standing with the golden sensor of truth "between the living and the dead."

God did not intend the preacher for a politician, as such, nor a civil engineer, or a chopping block upon which the people are to sharpen the wedges of confusion and disunity; nor upon which to bob the tails of theoretical puppets; neither is he intended as a "household god" to be laped around like a poodle dog, to be fed on pudding and pies, and combed with the fine comb of gossip until he is too lazy to live and too fat to die.

Go in back to Old Testament times, we see that Noah was a preacher of righteousness. He did not manufacture his commission or message, but did and taught what God told him to do and teach, as a result, saved himself and family from the greatest catastrophe of ancient times. Abraham obeyed God and was called the friend of God. Christ said, "Ye are my friends if ye do whatsoever I command you." The prophet Ezekiel was a friend to God and humanity, and failed not to warn the people, and doing so was not guilty of the blood of unfaithfulness, even when God commanded him to preach to dry bones. He said, "So I prophesied as he commanded me," and by doing that he saw a wonderful revival.

Paul's idea of a preacher was not to make him a band-box dandy, or a pigeon-toed dude, but a faithful servant of Jesus Christ, whose duty it is to preach the gospel of God's kingdom. He was not ashamed to "declare the whole truth." "For I am not ashamed of the gospel of Christ." Rom. 1:16. Again: "God forbid that I should glory save in the cross of our Lord, Jesus Christ." Gal. 6:14. And enjoined it on his successors with great earnestness. See his charge to Timothy in his last epistle: "I charge you before God," etc. Oh, how solemn the admonition; would to God we would heed it today. God did not make the preacher to stand by a post and make a shadow, while the world is passing by, and see the devil in his chariot wheel over the neck of society, while his band-wagon is parading the streets and little grinning devils are reporting a jubilee in hell. Preachers are not to be always simpering around hunting easy places, while the devil is at work; afraid, for policy sake, to attack wickedness. It is the duty of the preacher to "raise the devil" and then stay and lead God's host to oust him. Yes, attack the lion in his den, bring him in and slay him; not wait for him to come out at opportune times and commit his infernal depredation on the people and society at large. Talk about seedless fruit, eyeless fish, tasteless drugs, curiosities and monstrosities, but a backboneless preacher is an abnormal combination that would take su-

pernatural wisdom to dissect or analyze. I regard him as a spontaneous product from a seedless specie of misfitting circumstances. Selah.

I can understand why a politician will pull his policy-wires; he wants the honor and money the office he is seeking will bring him. I can see why some editors will publish all sorts of things, to please his patrons; he wants the good will of the people. I have the highest regard for our good editors; but if we were running a paper in the interest of good society, I would not carry whisky ads., neither would I publish under flourishing head-lines, balls, theatres and dancing parties, which are all sinful. I can understand men gamble in all kinds of ways; it is to get money, even at the expense of corrupting the morals of a town or city. But how a preacher can see these things and not condemn them, is hard to understand. These things a preacher must condemn, though it bring down on his head the curses of the wicked. I want the world and the rest of mankind to know that I regard as gambling, all the modern upstarts, such as bucket shops, pool rooms, guessing at shot, raffling, ticket drawing for prizes, etc., and I look upon such things as dancing halls, skating rinks, theatres, etc., as common methods of the devil, to ruin the people, and sap the spirituality of our churches, and all who help to perpetuate them are enemies to God and the best society, whether they realize it or not; and preachers and good people should condemn all such. It is the preacher's duty to condemn these things and show authority from God's word for his disapproval. The preacher should feed, guide and protect his flock, and watch out for the "little foxes," as well as for the larger ones, kill the "boaconstrictor" but don't leave the little anaconda alive; go after the devil, raid him in his den, bring him out to the light, and the light will help to kill him. I admire the courageous and fearless attack made on the devil by our Brother Gates of Laurel. We need more such men in the State; men who will not, for the sake of a little popularity, with gilded security, sell Christ for a mess of financial "pottage," or a "tip" of cheap notoriety. No, a preacher is to be "God's man" among the people; lovingly and fearlessly doing and teaching the right thing. I wish all the political and church fences were made of barbed wire, so every one would be compelled to get off on one side or the other, or have a "pointed" time playing "pup or pig." I admire a "preacher" and we have scores of good faithful men in the ministry; some of them have a hard time, and their work is frequently looked over, but God knows them all.

Again, we see fellows posing as preachers who are failures, and in becoming preachers spoil so many mechanics, farmers, etc., and are burdening the churches and thereby retarding their development. I am sorry for the man who has no more backbone than an oyster, who will let the devil pull him around by the nose at his will. I have never believed that our Baptist people are mean, stingy, or unruly. What the churches need more than anything else, is leadership, to lead the churches up to a higher plane of development. There ought to be a better understanding among the preachers, in the first place, and then among the preachers and people. We are all one in Christ, what is the use because we can't have things our way, to plow up the red

dirt of confusion, with the horns of stubbornness, like a roaring "Bull of Bashan."

Preachers ought to lead to unity. Nearly all the trouble that come to churches and church work, if you will follow it back to its rise, you will find at the source of it, a preacher, or some fellow who wants to preach and can't; either because he has not sense enough or the Lord has not called him. The Christian people of the community, led by a God-loving and God-fearing ministry ought to control everything from a moral standpoint; but if the preacher, whom God intends to lead, winks at devilry and shrinks from duty, and acts the moral coward; he may preach fine sermons, sing like a lark, dress like a lord, but the devil will reap the crop all the same, and it would be better for a church to have no pastor than one of these wiggle-tails that you never can tell where to take hold of them. I would hate to use the wool and drink the milk of a flock, and then lie down and go to sleep and let the devil run everything generally. God deliver us from a snoozing, gaping, lazy, smoking, tardy ministry.

Then, what is a preacher for?

1. To preach Christ and him crucified to a lost world.
2. To administer the ordinances of the church as Christ directed.
3. To watch for and pray with his people.
4. By example strive to lead them to higher planes of living.
5. To help his church seek out and cultivate the gifts of church.
6. To feed lead and protect his flock from all enemies.
7. To visit the sick, marry the lovers, bury the dead and comfort the living.
8. To do all he can for everybody, and be a target for the do-nothing element in the church to shoot at.
9. Be as wise as a serpent and as innocent as a dove, and keep the peace.

Dr. Gross Alexander's Gross Misconception of Righteousness.

No man in the M. E. Church, South, can state more accurately or succinctly the position of Methodism on Romans, than Dr. Alexander.

In his lecture on this book at Mississippi Conference, Yazoo City, he said many fine things. His analysis was unique and interesting. It took him more than an hour, but none were sleepy. Methodist preachers listened—think of it—and that too, on the Book of Romans.

There is a wide difference between what Baptists and Methodists believe as to the teachings of this book. But there is also a wide difference between what Paul said, and what Dr. Alexander interpreted him to say. I realize the gravity of this charge. I am sorry to have to make it, but the time has come, (and frankness demands it), for plain speaking.

Where the Doctor makes his mistake:

1. He did not follow closely the wording.
 2. He was trying to establish a theory.
 3. He was trying to read Arminianism into Calvinistic teaching.
- In exposition we should stick closely to the text with an open book. Let the Apostle speak his own mind and let the people believe it. Men sometimes undertake to an-

alyze a book and put the emphasis on that very part where it ought not to be, and fail to stress the important part. Sometimes with one breath of the mouth they brush aside the most important chapter in a given book. Too much analysis leaves us under the suspicion of trying to explain away some plain teaching. Paul can be understood if we will let him say what he wants to say.

One great trouble with all of us is we come to the Bible with Calvin or Wesley's theory and try to establish the one or the other. This is all wrong. What boots it as to what Wesley taught or what Calvin taught. The question is, "What did Paul teach?" It is more difficult to find out what Calvin taught than it is to find out what Paul taught—and so with Wesley. Most of our differences grow out of coming up to the word of God with a theory and trying to establish it rather than coming straight to the open book to read, believe and understand—and if need be, cast away the traditions of the past, and take it just as it is.

Take Dr. Alexander's definition of justification. He said: "Man is not justified or forgiven for what he is now, but for what God knows he is certain to do in the future," and the preachers said Amen!

But where did Paul say anything of the kind—or intimate such a thing? He taught just the reverse of this. Dr. Alexander, why did you teach such a doctrine as that? Man is justified by what he is to do and be, according to this theory, but according to Paul he is not justified by what he is or does in past, present or future, but alone by the righteousness of Christ, through faith. Take Rom. 3:25; also take 24 v., "Being justified freely by his grace through the redemption that is in Christ Jesus."

25. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past," etc., or as the margin has it, (instead of "for the remission of sins that are past"), "for the passing over of sins."

Notice our "redemption" is in "Christ." Christ propitiates or satisfies God for me, or instead of me, or in behalf of me—my faith appropriates Christ's righteousness—not mine—not even in the future. Paul emphasizes this in next verse 26: To declare, I say, at this time, his righteousness: that he might be just and the justifier of him which believeth in Jesus—simply believe in Jesus. Not righteousness which I am to perform in the future,—but his righteousness performed in his life and death, and put down to my credit when I believe on him.

If Dr. Alexander's theory is true, Paul was false, and one of two things is true: either Christ's righteousness is imperfect until amended by mine, or man is saved up on an imperfect righteousness.

Christ's righteousness is perfect in itself—he couldn't do an imperfect thing. If that is true, I can, by faith, get his righteousness to my credit, "And therefore it was imputed to him for righteousness," Rom. 4:22-23.

Now, it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, (if we live right in the future?) if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Here our justification is based on what Christ did, rather than what we are to be

or do in the future. But again, Dr. Alexander, if God justifies those persons on the ground of what he knows they are certain to be, there can be no such thing as a man ever falling from grace, so your theory proves too much for methodism. God justifies only those whom he is certain will do right—and only those, hence all he justifies will be saved, for he knows certainly beforehand what they are to be. But, Doctor, again, can God justify a man for something he never did—well, why can't he forgive them for sins which are to be committed in the future, or which he foresees will be committed in the future, for which Jesus died.

God justifies the believer for sins committed in the past, and for those to be committed in the future upon the ground of the atonement. "And the Lord hath laid on him the iniquity of us all." Isa. 53:5.

What iniquity hath the Lord laid on Jesus—all the iniquity of the believer—who gave himself for us, that he might redeem us from all iniquity.—Titus 2:14.

"All the iniquity of us all"—is the scriptural phrase. The believer's iniquity, past, present and future—was all laid on Jesus when he died on the cross.

You say how could my sins, never committed, as yet, be laid on Jesus? Well, you answer this question: How could God lay on Jesus all our iniquity as we find in Isaiah 53:5, when all of our iniquity was in the future from the time Jesus died?

God could justify us for sins he foresees we would commit as easily as he could, according to Dr. Alexander, justify us on the ground of what God foresees we are going to be or do along lines of righteousness.

God does not justify man for what man does whether he does it before or after belief. God does justify man for what Jesus did for him—justifies him from the sin of his whole life—from the cradle to the grave, the very moment man believes in Jesus, or on Jesus. I can't conceive of God saving man by sections—from time he believes backward to birth at one time, and from the time he believes onward to his death, at death.

By faith all my sins are laid on Jesus—by faith all His righteousness is imputed to me. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

So, then, if Christ takes to his account all our sins from the cradle to the grave when we believe on him, and if, at the same time he puts to our account his righteousness, are we not indeed justified by the righteousness of Christ.

"Not by works of righteousness which we have done, but by His mercy He saved us," etc. Tit. 3:5.

No, Dr. Alexander, we are not justified by what we shall be in the future. But wholly because of what Jesus is.

But you say what about imparted righteousness? We are not saved on the ground of imparted righteousness, but we get the imparted righteousness in view, and by virtue of imparted righteousness.

The reason why imparted righteousness does not save is because we can have the righteousness of Christ imparted to us, and still have sin present with us. In other words, not in this life is the impartation so complete, as to entirely eradicate sin from the body. That will take place at the Second Coming of our Lord, when, by a Divine process, our natures shall be renewed and

re-created—Paul calls it in Rom. 8:23, "The redemption of our body."

Now, this "redemption of the whole man, soul and body, in the sense of entire restoration of both soul and body, will take place at the resurrection—this will be full impartation of Christ's righteousness. Then shall be brought to pass the saying in 1 Jno. 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like Him as we shall see Him as He is." We are saved now because sons—but not like Christ, but we shall be when He appears. Col. 2:10: "Ye are complete in Him"—not in yourself—though saved—for you are complete—but in Christ, justified—but not purified. Here is where the warfare comes in described in Roms. 7. In the 22nd v. Paul says: "For I delight in the law of God after the inward man."

23. "But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members."

24. O, wretched man that I am! Who shall deliver me from this body of death?

25. I thank God through Jesus Christ our Lord.

So then, with the mind, I myself serve the law of sin. Here Paul shows the conflict that must ever wage between the spiritual ego of the believer that acknowledges the Headship of the Christ, and rejoices in what it entails, and the carnal nature.

That is the mortal body which is still under the dominion of sin.

The soul, even in the contemplation of such a dark picture, sings its psalm of victory, in view of the "redemption of the body" through Christ at the resurrection.

W. Alex. Jordan.
Yazoo City, Miss., Dec. 15, 1908.

Greenwood News.

December fifteenth nineteen hundred and eight will go down in the Baptist history of Greenwood as monumental. As we see it, the significance attached to this date is far-reaching and history making. The reason this true is because that at half past two o'clock on this bright December afternoon witnessed the "Dirt Breaking" for our new temple of worship. The ceremony was simple and informal. The people assembled on the corner of Washington and Henderson streets where this future structure is to stand, the pastor read some Scripture made a brief address and led in prayer. After explaining some general features as to the way the building is to be situated on the lot, the writer then took up the spade, shoved it to the handle in the ground, and as he lifted the sod in the air, the people joined in saying: "Bless the Lord, O my soul, and all that is within me, bless His holy name." It was an enthusiastic, happy, thrilling moment. One after another, even some of the ladies taking part, took the spade and threw out some dirt. Thus the great and mighty task before us was joyfully assumed in actual reality and dead earnestness. The movement is launched. No more trepidation, hesitation or reservation. The enterprise cannot turn back. There is no course but forward.

It is our purpose that the mammoth, solid concrete foundations shall be laid by the

(Continued on Page Six).

The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. BAILEY, Editor and Manager.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.

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The Problems of Religious Instruction in the State Universities, by Francis W. Kelley, is a 22-page pamphlet full of suggestions and well worth reading.

Rev. E. Y. Mullins, President of the Southern Baptist Theological Seminary, paid our city a visit last week, preaching for the First Church, and was enjoyed by his numerous friends.

On Saturday before Christmas all the pastors in Aberdeen met and decided to hold protracted meetings simultaneously in all the churches, beginning on Christmas day, each pastor doing his own preaching. Brother Harrington requests the prayers of all the brotherhood.

Local Taxation for Public Schools, a Safe Investment, issued under the auspices of the Conference for Education in Mississippi, is a 14-page pamphlet, which deals in a vigorous way with a very practical question. President B. G. Lowrey is a member of the Executive Committee which authorized the getting out of this booklet.

We had the pleasure of meeting in our city last week Rev. Krekor Hagop Basmajian, a genuine native Armenian, who is a Baptist preacher, and lives in Atlanta, Ga. He impressed us as being an intelligent, sincere Christian gentleman. He spent Christmas week in our city, and we had several pleasant conversations with him.

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Thursday, December 31, 1908.

The pastorate of Rev. W. P. Price with the Second Church, Jackson, closes with today. His tenure covering several years. He did a fine work, as is evidenced by the splendid brick edifice together with other things. Very few men could have done so well. His going will be felt as a distinct loss to the State and a special loss to Jackson. We are reconciled to his going under the idea that, in going he enters a larger and more promising sphere of usefulness. After all, the place for any man is where he can be most useful unto his fellowmen. We bid him God speed in his new work, and will always welcome him back into our midst.

In our last issue Dr. Lowrey called attention to the importance of all paying their notes recently due, and points out the fact that the sum of money that will come to the College from the Education Society in January will be proportionate to the aggregate amount paid in on the notes which the college holds. It is very important for two reasons that the brethren even strain themselves, if necessary, to pay their notes just past due. First, because the college needs the money due on these notes; and second, because it greatly needs the amount the Society will give, based upon the amount paid on these notes. So it is clearly seen that the college will lose what you do not pay now, until you shall pay it, and it will lose the proportionate amount agreed upon from the Society for a whole year. Even your payment of your notes later in the year will not bring the Society's proportion until January, 1910. The matter is important.

The Naked Truth.

The way some of the citizens of Jackson do is mean and contemptible. They aid and abet the violation of the liquor law through blind tigers and clubs in our city, by screening and patronizing these institutions, and then try to make our good people believe that the neighboring cities of Vicksburg and Natchez are the real sources of these violations. Vicksburg and Natchez will have enough to account for, but they are by no means the only sinners. The debauch on the train running out of Vicksburg on the night of the Collier celebration last September, to which reference was made in these columns at the time, did not procure all its stimulants in Vicksburg, as is evident from the fact that several of our Jackson men were drunk when they reached Vicksburg, as we are reliably informed by residents of both these cities.

Until Jackson can remove, or at least greatly restrict, at least two forms of vice which are, and have been for some time, holding high carnival in her midst, she will have quite enough to employ her energies for a while at least. We refer to the red-light district immoralities and the blind tiger rottenness. They seem to be twins and inseparable. Within the last twelve months there have been, perhaps, a dozen deaths in this city, for which these two vices are in a large measure responsible. Within the last three months, two girls of the red-light district of Jackson have met their death, one by having been shot to death by her paramour, and the other ending her miserable, shameful and misguided life by suicide, besides at

least one man who lost his life in one of these dens of infamy.

Jackson cannot be or do what she ought to be and do while these two enemies of society are allowed to reap such swaths of victims as they are now doing. We sound this alarm and call upon every lover of home, virtue, purity, State, church and high heaven, to view the situation squarely in the face, and be found at the post of duty. If our sons are to develop and preserve manhood, our daughters have husbands worthy of the name, or our city to be dotted with happy homes and a prosperous people, we must fight these enemies of humanity with relentless energy.

We congratulate our police authorities upon their unusual activity and success recently in bringing to an account several violators of the liquor laws. There is no doubt at all but that our constituted authorities could reduce the blind tiger business to the minimum, if they were all in sympathy with existing laws, and were as vigilant as their salaries and oaths require. If they cannot, there is in this fact at least a suggestion that it might be an improvement to change the personnel of our laws. The blind tigers can be greatly reduced, and the public houses of ill fame can be closed. Shall we continue to call ourselves men, and acknowledge our inability to cope with the situation? Let us get to thinking about our duty to our families and to our God. If our city council can remove these disreputable houses from one street, they can, if the public good demands it, remove them from all streets. We shall look to the new administration to effect a marked improvement in the moral as well as the industrial condition in our city.

As we see it, it is altogether as much the duty of our officers of the law to protect the morals of our people as to promote their industrial interests. Moral rottenness is a very insecure foundation for permanent industrial success. But the officers alone cannot bring about the much needed reforms. Is not the situation sufficiently alarming to inspire and enlist in the cause of good morals every person in our city who is worthy of the room he occupies? One is impressed that we have come to the parting of the ways. Either, we must line up with whisky, gambling, lewd women and general dishonesty on the one side, or with wife, husband, children, Sabbath, home, church and State on the other.

Some Reflections.

With this issue volume X., new series and volume XXXII., old series of the Baptist Record closes. The present editor has been connected with the paper ten years, the first year as business manager, while Dr. J. B. Searcy was editor, the last nine as editor.

The beginning of Dr. W. T. Lowrey's connection with Mississippi College and our connection with the paper bear even date—July, 1898. During this decade very marked advancement has been made in our denomination along all lines. It is not for us to say what part the paper has performed in these achievements. That estimate must be left to others. We are sure it is not as large as we desired it to be. So far as we are conscious, our treatment of the brethren has been impartial, and in all cases our efforts have been put forth with the view of advancing the cause of truth

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and righteousness. The policy of the paper has not met the approval of everybody, nor has our course in conscientiously doing our duty in condemning sin and error pleased every one. Doubtless we have made mistakes, but we did not intend to do so.

Upon the whole, we fancy that no editor has ever received more considerate treatment and large support than has been accorded this one. We thank the brethren for their forbearance and kindness and praise God for the unbroken reign of peace and prosperity among Mississippi Baptists during the decade now closing. We do not mean that there have been no differences among us during these years; for there will always be differences among people who are allowed the exercise of independent thought. But we mean that good judgment and wisdom have so marked the course of our brethren that, even tho' they differed, and sometimes widely, fellowship has not been marred nor confidence impaired. "In honor preferring one another" has been the dominating spirit among us. Wherever independent thinking prevails, men, the best of men, will differ; but, where the spirit reigns, they will still walk and work together. One of the most beautiful things seen in Mississippi Baptists is the peace that reigns; not the inactive peace of death, but the peace of harmonious activity; not the peace of the Dead Sea, but the harmony of the planets in the marvelous rapidity of their revolutions.

During the incoming year, the Record again offers its columns for use by those brethren who are striving to advance the interests of the kingdom, and primarily those who write officially, as the heads of the departments over which they have been placed by the denomination, but none will be denied the privilege of these columns, unless their productions shall be adjudged hurtful to our denominational work.

With a hearty good will towards everybody, and ill will to none, we pass out of the old year into the new, craving the forbearance, love and aid of all men, and praying the divine favor and guidance of him who has promised to be with us to the end.

Brethren, pray for us that we may be able to make the paper a more potential factor in our denominational work than it has yet been. Every succeeding year should be marked by some advancement over the preceding one. This should be the case in each individual life, and in each of our denominational enterprises as well. To each subscriber we beg to say privately: please pay us what you owe us, and pray for us without ceasing. You cannot do the latter without first doing the former. A happy New Year.

A Joyous Consummation.

At twelve o'clock tonight the great commonwealth of Mississippi will be free from the legal sale of intoxicants. In these 40 years of active work along prohibition lines, many have been the heartaches and the disappointments, as well as the anxieties, prayers and labors of God's people. But, in the providence of the Ruler of the universe, the time came for the consummation of the long desired achievement of State-wide prohibition of the liquor traffic. We now have the law. But the law will be effective only as it is supported and enforced by the sen-

timent of the people. We believe that our legislature has given us a law sufficient in its provisions for the prevention of the sale of intoxicants.

It now devolves upon the citizenry of our beloved State to look to the enforcement of these strong enactments. A law which is allowed to become a dead letter can be of no service to any one. Speaking from a prohibition standpoint, we believe the State is approaching a Waterloo. The law is on probation. It will, beyond a doubt, be severely tested. While prohibition has reached the goal legally, the real, decisive battle is yet to be fought. The sincerity of the loud protestations of the prohibitionists of the State is on trial. If their sincerity shall be proven, which means the prohibition laws will be reasonably enforced, we shall have a most glorious victory. If our protestations prove, under the severe and final test, to be hollow and unreal, great will be our shame and humiliation.

This great and devoutly-to-be desired victory is possible, but it will be at the end of a hand to hand grapple between the forces of good and evil. It, therefore, behooves every lover of purity and sobriety to stand over against his own house and deal deadly blows to the invading foe. Every patriotic paper, whether religious or not, is expected to line up on the right side for the fray. Every preacher, church officer, and every Christian worker is expected to marshal all of his forces. Every loyal prohibitionist will be expected first of all to abstain from the use of intoxicating beverages. He will be expected to seek out violations of the law and report such to the proper authorities, and not hesitate to testify in court against all offenders. He will be expected to speak against violations of the law, and in every way use his influence for the enforcement of the law, not allowing friendships, kinships or financial considerations to deter him. The battle will not be over in a day. The fight will be long and fierce. Indeed the fight against liquor will not close as long as the arch enemy of souls lives. He is the inspiration of the traffic and practice; and, as long as he lives, we shall have to fight.

Ne'er think the victory won,
Nor lay thine armor down;
Renew the battle every day,
And help divine implore.

Northeast Mississippi Bible Institute.

This institute, which has been exceedingly helpful and pleasant for the past three years, will meet with the Ecru Baptist Church, Ecru, Miss., Jan. 26-28, 1909. The book of Ephesians will be the special study; then missions and evangelism, and "The Work of the Holy Spirit in Conversion."

This meeting promises to be the best yet. All of the preachers in the district, also outside of it, are especially invited. Ecru saints know how to take care of Baptists. Secretary of Committee.

Virginia Institute, Bristol, Va., which has students from all parts of America, opens after the holidays on Jan. 6-09. A few vacancies are left in the Mammoth building which may be secured by prompt application. Classes will be reorganized at the opening and new students may enter to advantage.
J. T. HENDERSON, Pres.

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P. S.—If you have Rheumatism, try Reams' "Rheumacure." It relieves, at once and cures, Rheumatism. \$1.50 per bottle, delivered.

Home Mission Gains.

Since my last writing, the receipts for Home Missions have been greatly on the increase. At this writing, Atlanta shows that Mississippi is only \$260.24 short of the same date last year. The January remittance from this office will be about \$500 in excess of what it was at the same date last year, which will bring us into the new year with just about the same showing, or a little better than last year, which brings Mississippi close up to the head of the advancing column again. Let's not lag behind any more. Mississippi's place is at the front.

My new work necessitates my retiring from the Vice-Presidency also. My successor will be announced right easily. If the brethren will give him the hearty co-operation they have given me, I feel sure Mississippi will raise her \$25,000 this year easily. The greatest missionary work of this world—when you take it in all its breadth—is being done right now in these Southern States. If pure religion retreats from the South, then the Lord pity us, for our condition will be pitiable indeed. The new industrial conditions are bringing new religious conditions which are perilous beyond measure; or at least, this is what our Christian statesmen say. And may the Lord put Christian statesmanship into every Baptist pulpit in Dixie, and especially in Mississippi; then we will be sure to reach the goal triumphantly next May. Amen.

W. P. Price.

A Correction.

Dear Brother Bailey:

Please say in the Record that the following churches in the Tombigbee Association are entitled to the following credits for donations to our car collection, for the Orphanage. These lists had not come in when my statement was made out, and published: Golden, \$8.50; Belmont, \$17.35; Tishomingo, \$18; Paden, \$3.

Your brother,

J. S. Berry.

Dec. 21.

(Continued from Page Three).

first of next march, and then, with the coming again of the rose buds, the superstructure will begin to assume her splendid proportions and take on her decorations. The building is to be put up in St. Louis—by droll pressed gray brick with cement trimmings and moulded decorations. The roof and dome are to be covered with an asbestos shingle of the same color of the brick. The estimated cost of the house is a little the rise of thirty thousand dollars, without the furniture. Our subscriptions to the building fund stand a little above the estimated cost of the house. So it seems that we have a safe and clear field before us. Somehow we feel that the hardest of the work is past. The trial, perplexity and anxiety over the countless details and ramifications of plans and methods in the great task have all been successfully passed, and now we have only to stretch the traces to reach certain definite things.

I have written this much because I am sure there are many friends who are interested in us and sympathize with our successes. One kind friend recently said to me, "We are expecting Greenwood to build the greatest church house in Mississippi, and then take the lead in other things." We are not striving to exceed others, but we are trying to learn to do our best. We want to be as willing as we are able, and if this finally puts us at the front, there will be no praise above what the discharge of simple duty commands. The opportunities before our church are so great that they are teaching us more and more the lessons of humility and reliance upon God.

When we finally get fixed up, we are going to want everybody to come to see us. While our burden is not toilsome, yet the very exigency of our great undertakings makes us crave the prayers of our brethren. May the approaching new year find our Baptist Zion everywhere joyful and prosperous. Fraternally ever,

Selsus E. Tull.

Reconciliation.

(By an Old Pastor.

Chapter IV.

Finally they set the day that John Caldwell left home to decide the matter in some way, nobody knew how, and both sides were ambitious and stubborn as ever. They went and wrangled and quarreled the day out. They could agree on nothing, except to meet the next day, and continue the strife. They parted in anger, and went home, leaving the house, the organ and the quarrel open. The pastor went home in sorrow, and shame, and prayed over the matter, and at last decided to go back next day and resign the pastorate unconditionally. When the first one arrived the next morning, John Caldwell had just commenced playing. That one stopped at the door listening to the sad music. It was mournful and tender and touched a chord in his heart that had long been untouched. Soon the leaders of the strife came and stopped with him to listen. Very quickly the whole community was gathered round the door. Both parties had mustered all their forces for the final battle. The pastor and those

who would not be partisans on either side were as prompt as the others in order to take advantage of another opening which might present itself for another effort to reconcile the belligerents. Thus they crowded around the door listening, but John did not dream of it. He was wholly wrapt up in his own sad thoughts in the expression of them in the mournful, tender music for God alone to hear. He did not know there was a human being near him, in fact, he had totally forgotten there was any other but himself. Soon that grand old song of the humble, repenting soul arose to his lips. Unconsciously it overflowed and broke forth in sound while his hands moved in unison and the music flowed from lips and organ in soft, pleading tones that penetrated to the very hearts of the listeners. John's sad soul was in the words and music. He felt all its tender force, thus flowed as the water flows from the fountain. "Show pity, Lord, O Lord, forgive." John had never sang better, and the organ pealed forth the music in complete harmony with his sad longing for pity and pardon and the whole congregation fell under the magic spell of the marvelous tones. Their hearts were softened, they began to feel the need of pity and pardon, they began to realize their sin, their folly and their shame. The words of the grand old hymn became the cry of their own guilty souls. And still the wondrous music rolled on like the stream from the flowing fountain. The Holy Spirit seemed to come with it and envelope the whole assembly, penetrating the inmost heart of every one.

The two leaders in the strife were standing close together. Crowded near each other by the unconscious pressing of the people to get nearer the entrancing music. The song ended and without a break the pleading tones of Charles Wesley's tender, loving hymn, "Jesus, Lover of my Soul," to the tune of Martyn, flowed from voice and instrument, filling every heart with tender longing for the loving comfort of the sympathizing Savior, and cleansing them from the bitterness, hatred and sinful purposes which had so lately ruled them.

The right hand of one of the leaders in the strife moved out, slowly, tremblingly, seeking the hand of the other, and the words, "Forgive me," came low and tremulous to his ear. The hand was quickly seized and warmly pressed, while the other arm of each was thrown around his brother's neck, and they wept like David and Jonathan. The fire of reconciliation began to spread. Still the musician sang on, with his back to the door, unconscious that there was a listener. Again, without a break, Wesley's hymn ended and the sweet tones of Charlotte Elliott's inimitable heart song, "Just as I am, came forth in all its trusting beauty in the wondrous harmony of Bradbury's piece, which really seems to be a part of the hymn itself.

Every heart was touched. The singer was comforted. Peace entered his troubled heart. He came to Jesus for comfort, and was not turned away. He came for peace, and almost joy was his reward. While this song was sweeping through the assembly like a sweet benediction from the eternal shore the spirit of reconciliation became universal. The tears of penitence flowed almost in streams. None spoke but only in very low tones. It seemed to be almost a sacrilege to speak above the very lowest

tones that could be heard. Confession of sin, forgiveness and love passed from lips to ears, from heart to heart in whispers. That strange, marvelous and wonderful music wielded by the Holy Spirit, hushed the sobs while the tears flowed, only the faster in silence. The singer, still not knowing there was a hearer, poured forth his soul in harmony, and was comforted.

As he closed that hymn, he passed right on into The Unclouded Day, and sang and played that burst of rapturous harmony with his whole soul. As he closed, a flood of joyful thankfulness came over him and his music passed right on into that grand, sweet, solemn doxology, Praise God from whom all blessings flow," and swelled and rolled through the house in a vast volume of thankful sound to the tune of Old Hundred.

Never had an audience been more completely enthralled by the songs of Zion or more benefitted. When the doxology was completed, John rose, intending to go on his journey. He was most completely astounded to see a large congregation in smiles, while the tears ran down their cheeks, when he did not know there was one soul.

The pastor rushed to him and embraced him and said, "My brother, I do not know who you are, or where you came from, but I do know who sent you. The Lord sent you to do his work here. A work that I and a few others have tried a month or two to do, and failed entirely in the effort."

"It must then have required a wail of sorrow and a song of deliverance coming out of the fiery furnace, for that is where I am now. But I much fear I shall not come out without the smell of fire on my garments. But Jesus can bring me out whole."

John stayed for preaching and the happy conference meeting afterward.

(To be Continued).

Three Prerequisites.

By T. A. J. Beasley.

There are three essential prerequisites which qualify persons to partake of the Lord's supper. Either of these being wanting, the person is not scripturally prepared to partake of the Supper.

First, Faith is necessary. By this we mean saving faith. This is explained in the great Commission in Matt. 28:19-20. "Go ye therefore and teach (Matheseutae—disciple, or make disciples of) all nations." They were first to become disciples, followers of Christ, children of God. This, we learn is by faith—simple trust in Jesus, whom to know is life eternal. "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

Second, Baptism is the second step towards the Lord's table. Baptism should always follow immediately upon faith. All agree that baptism should precede the Supper. But there are some essentials to scriptural baptism about which all do not agree. These we simply mention here.

1. A proper subject—a saved person. The only fit subject recognized in the New Testament. Hence if an unbeliever is immersed by proper authority, he is not scripturally baptized.

Thursday, December 31, 1908.

THE BAPTIST RECORD.

2. A proper administrator—a person authorized by a scriptural church. Baptism and the Lord's Supper were either committed to believers as such, or to the churches as such. If committed to believers, then any believer may baptize any other believer upon a profession of his faith, and it will be valid baptism. If committed to the churches then no one can administer scriptural baptism but a scriptural church. The first position we find wholly unwarranted by God's word; the second position we find fully sustained by His word. Hence there can be no scriptural baptism apart from a scriptural church. Therefore alien immersion is no baptism at all.

3. A proper design—to declare publicly one's faith in the death, burial and resurrection of Christ; to declare publicly that one has died to sin and has been raised, by sovereign grace, to walk in newness of life; to declare publicly one's faith in the future resurrection of the dead. Whatever act symbolizes these great truths is certainly the act taught by the New Testament.

Third: Membership in a scriptural church is the last prerequisite—To Baptists, this qualification includes the two preceding. There is no such thing known in the New Testament as the "church and its branches." The idea of one great universal church is foreign to the Scriptures. Baptists are not "narrow and bigoted" as often accused. They are simply consistent with their principles which are founded upon the express declarations of God's word. They BELIEVE and PRACTICE what they TEACH. We are allowed to decide about other church affairs. No outsider ever objected to our deciding who was a fit subject for baptism. But when we, with open Bible, presume to say who is qualified for the Lord's Supper, a great cry is raised. Really "Open Communion" is purely a creature of the imagination. We know of no denomination that practices it. Open communion means to open the door to all, saints, sinners, infidels and people of every class and character. The Lord's table is either restricted or not restricted. If restricted at all, then we cease to have Open Communion. Since all denominations have some restrictions, it follows that none practice Open Communion. Let the so-called Open Communionist cease to censure the Baptists for the very thing he practices himself. Let the man who invites only "members of evangelical churches in good standing" to his table cease to condemn the Baptist who invites only members of New Testament churches to the Lord's table. Christ said his disciples would eat at his table in His kingdom. His kingdom is composed of all New Testament churches. When any one presumes to eat the Supper anywhere outside a New Testament Church, he is not eating the Supper at all.

Eeru, Miss.

A Man the Measure of His Own Success.

By W. A. McComb.

By success I do not mean those temporary and transient achievements of the hour, year, or even for a few years, but those permanent and abiding achievements that last for a life time and some for eternity.

The men who have been a success in this sense, whatever they may have had or lacked, have had character. It is well that the intellect shall be trained to the highest possible degree. Let men know all of the

sciences, arts and literature possible. The more he knows, the better it is for him, if he knows how to turn it to the best possible effect. His sensibilities should also be kept in sympathy with the needs of his brother men of the fallen race. Let him be able to "Weep with them that weep." His will, also should be brought into play in the choice of the right things of life. The will should be made to take an active place in rejecting the wrong as much as choosing the right.

The greatest teacher that ever lived expressed it thus: "Seek ye first the kingdom of God and His righteousness." We see the will is an important factor in thus forming the character of man. The character is the man, and the man is the measure of his own success.

An intelligent, sympathetic firm for the right, and equally firm against the wrong, regardless of personal consideration, will be a man who will succeed, and whose success will abide. He may not make a temporary success and the world may not regard him even in his own day as a success, but his work abides.

Such a life will be happy indeed if it can be characterized as has been Milton's, "By scholarship, by character, and by devout invocation."

To preach a great sermon, and keep on preaching great sermons there must be life behind them. To make great speeches there must be a great character. To write great books there must be great lives. The man is the measure of his own work, and especially when that work abides the test of time. "He who would write heroic poems, must make his own life heroic poems." He who would preach great sermons, must make his own life great sermons. He who would achieve greatness in any line of work, must make his own life great. In order to build a great character one does not need constantly to be before the public eye nor engaged in what the world calls great undertakings. In the quiet walks of life there are ample opportunities to meet and conquer sin or to be conquered by sin. To conquer sin in the little things is to lay the foundation for a great character and live a great life and achieve a permanent success. The great men and women of the past as well as of the present are men and women of character. William J. Bryan has been defeated three times for the Presidency of the United States, yet he is the most popular man in the nation, and the principles for which he stands and is working will last. He is greater than any speech he has ever made.

H. F. Sproles, that great theologian and scholar, is greater than the greatest of his sermons.

John A. Broadus was greater than his greatest achievements. And so it is, and will be with all. The man is the measure of his own success. Then let us build character rather than aim at transitory achievements. To do this God is the source of inspiration. "By devout prayer to that eternal spirit who can enrich with all utterance and knowledge and send out His seraphim with the hallowed fire of His altar to touch and purify the lips of whom He will." We can get the necessary strength for such a life. Such a life is possible only to those who will study, watch and pray. It is our business "To make life, not a living."

Clinton, Miss.

The Forgiveness Man.

Say, Bill, do you believe in dreams? Pa says sometimes they're true! I had an awful one last night, 'Bout Santa, me an' you.

I thought I heard him come up stairs, And met him at the door, And told him that the stocking hung, Where they'd always hung before.

He had a lot of things for girls, That looked so new and bright; But Bill, I didn't see a thing For me an' you that night.

I thought I cried, and said to him, "Dear Santa, can it be That you've got some things for all of them, An' nothin' for Bill an' me?"

I thought he looked at me real cross And spoke out loud and clear,—"You boys have been so awful bad, I've nothing for you here."

I braved up some, an' said to him,—"I know we have been bad,— But wasn't you once a little boy, An' lots of fusses had?"

An' did old Santa leave you out Like you've done Bill an' me? Or was he awful kind an' good, An' forgivin' as he could be?

Didn't you once know how hard it is To do the things what's right? I never thought you'd treat us boys Like you have done tonight.

You've always brought us presents, Just as nice as they could be; An' we thought you was the forgivin'est man That ever we did see.

Tonight, before we went to bed, Bill said he knew that you Didn't blame us for a thing we'd done, An' I had hoped so too.

But seeing all the stockings filled Just full as they can be, An' mine and Bill's with nothin' 'tall, It looks so hard to me."

He looked at me an' seemed to smile, An' passed out through the door. I tell you, Bill, I never felt As sad as that before.

Of course, 'twas nothin' but a dream, An' maybe won't come true, For Santa's too forgivin' a man, To leave out me an' you.

—Kate Vanesse Robbins.

Memphis, Tenn.

Joining the Church.

Christ is called a King, the church is His Kingdom, the Bible His decrees and as His subjects the Bible is to be our statute book, the law that regulates the affairs of His Kingdom.

To be a loyal subject, I must be a law abiding citizen, not an evader of the law, but a doer of the law. If I choose to obey

certain laws, and violate certain other laws. then I cannot claim to be a loyal subject. It is not an infrequent thing to hear a minister urge young converts to join the church of their choice, and the who so urges, urges disloyalty to Christ. I have no right to join the church of my choice, and every one who is loyal to Christ realizes they have no choice in this matter, but their desire is to unite with the church of Christ's choice.

The impression is made by many of our ministers that it does not make any difference what church or congregation a young convert joins, just so he unites with some church. This is one of the evils of the so-called union meetings. Does it make no difference whether I am loyal to Christ or not, does it make no difference whether I keep the ordinances as Christ delivered them unto me, or use a substitute for them. Is a human invention as good as a Divine institution? Christ is the only law giver in Zion and He is head over all things in the church; we are to bow only to His behests. There is a great ignorance among the churches when it comes to the doctrine. Only a small per cent of our members could write a formula of their own faith and practice, giving their reasons why they practice such things, and still a smaller per cent could write a formula of the faith and practice of his Christian neighbor that he would be willing to subscribe to as being a correct outline of their doctrines. This being true, there ought to be a revival in doctrinal preaching and teaching and study.

We should test the doctrine of the different denominations by the Bible, and those that cannot stand the test, we should turn from as dangerous, misleading and dishonest to God.

He who holds membership in a church, teaches and practices things that he knows are foreign to the Bible, is lacking in sincerity and honesty.

It is not an infrequent thing for people to join a certain congregation because wife or husband, parent or child holds membership in that congregation. He who places the church on no higher plane than family tie, or convenience, would drag it down to the level of human circumstances. He who allows parent, wife or husband, or circumstances to come between him and his personal conviction of duty in his church life is not worthy of Christ.

Paul says, Eph. 1:22, "And hath put all things under his feet, and gave him to be head over all things to the church," and in Col. 1:18, "And he is head of the body of the church, who is the beginning of the first born from the dead, that in all things he might have pre-eminence."

He who goes to church discipline, creed or catechism, to find the doctrine of his church, would do well to measure his discipline, creed or catechism by the Bible.

If our church membership means anything, it means loyalty to Christ, and I cannot be loyal to Christ, and ignore His word, and I ignore His word if I refuse to keep his ordinances as He delivered them, I must know for myself what He requires in His Word. Let us therefore, take our stand on the side of loyalty, let us study the statute book, the Bible, and where He leads by His word, let us follow.

W. J. Epting.

The Cross and the Christian.

"Having made peace through the blood of His Cross," Col. 1:20.

Some one has truthfully said, "My relation to the Cross is two-fold—(a) The Cross represents that which I escape by His presence there, and (b) The Cross represents that to which I come with Him."

1. The Cross was the supreme demonstration of His absolute abandonment to the will of God by conformity therewith.

2. It was the utter outpouring of Christ in service for men.

3. The Cross was His pathway to crowning. My fellowship with Him on Calvary is my estimate of lost men, and my identification with Him—is shown by my association with Him on the Cross. "I have been crucified with Christ," demonstrates my surrender to the will of the Father, the laying down of my life in service to men,—and if I am ever to wear a crown it must be by the way of the Cross. "No cross, no crown."

The Cross brings to the Christian Pardon from without—Peace within—and Power for the future.

1. Pardon.

Through the Cross the Christian has pardon—not by proof that sins so called were no sins; they are as abominable as ever,—not that sin has never been committed; all are proved and confirmed,—not that such sins do not involve the sinner in guilt and condemnation; for the wrath of God is revealed against them to the uttermost. It is a declaring just, while pardoning, by proof that the necessities arising in the case,

for the maintenance of law and exhibition of justice, are satisfactorily met by other means than the culprit's punishment. Pardon is not slovenly and careless mercy, and it does not come through the hushing up or cloaking under of the sinner's sin. It is a freely gracious act and gift. It is not purchased by the offender. It is not procured by any means that recompense the Pardoner. It is not constrained in Him by any interested motive; He has no peril from the guilty or gain from the pardoned. It is not begrudged, delayed, sold or bartered. It comes through Christ's redemption, or paying of a price. Not to conciliate Satan or sin,—not to conciliate God in His manner of feeling towards us,—not to give to the Pardoner an equivalent in value for the pardon,—but paying down His own life—the shedding of His own precious blood—as that which the Kingly Judge required, ere as a Kingly Father He could permit His willing mercy to flow,—a payment which has all the effect, and something of the future, of a ransom price paid for a lawful captive.

Merely is a specie of injustice,—pardon is not mercy. Suppose our Governor should become merciful, and should throw open the doors of the penitentiary allowing the prisoners to go free—or the Circuit Judge should turn the prisoner loose as soon as the verdict of guilty was returned,—what sort of a country would we have? God is merciful,—yea, Mercy is one of His attributes,—but His law has been broken and in the person of His own Son, Justice has been meted out, and now mercy is offered full and free,—but it must come through Jesus Christ as the ONLY channel.

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Jackson, Miss.

A French girl of fourteen appeared before Napoleon, and casting herself at his feet, cried, "Pardon, sire! pardon for my father!" And who is your father?" asked Napoleon, "and who are you?" "My name is Lajolia," and with flowing tears, added, "but, sire, my father is doomed to die." "Ah, young lady, replied Napoleon, "I can do nothing for you. It is the second time your father has been found guilty against the State." Alas!" exclaimed the poor girl, I know it, sire; but I do not ask justice, I implore pardon. I beseech you to forgive my father!" After a momentary struggle of feeling, Napoleon gently took the hand of the young maiden, and said, "Well, my child, for your sake, I will pardon your father. That is enough. Now leave me." For the sake of Jesus the one who trusts his all in His hands, is pardoned, though his life may have been as black and as filthy and as rotten as perdition itself. Thank God.

2. Peace.

When a poor brickmason who had fallen from a great height was lying fatally injured, he was visited by a minister. On entering the cottage he said, "My dear man, I am afraid you are dying. I exhort you to make peace with God." "Make my peace with God, sir, why that was made eighteen hundred years ago, when my great and glorious Lord paid all my debt upon the cruel tree,—Christ is my Peace, and I am saved."

Peace is a tranquility or rest in the mind, springing out of Christ's death, wrought in us by the Holy Spirit, through the Word of God;—opposed to fear, grief or any kind of perturbation which breaks the sweet consent and harmony of the mind. There is a peace arising from easy circumstances, from good health, position, friends, relatives, happy families, tender affections, prosperous affairs. This is not the Peace of God; for these things make to themselves wings and fly away. All the peace and favor of the world cannot calm a troubled heart; but where the peace is that Christ gives, all the trouble and disquiet of the world cannot disturb it.

In the Pitti Palace, at Florence, there are two pictures which hang side by side. One represents a stormy sea with its wild waves, and black clouds and fierce lightnings flashing across the sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea, tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises against which the waters dash in vain. In a cleft of a rock are some tufts of grass and green herbage, with sweet flowers, and amid these a dove is seen sitting on her nest, quiet and undisturbed by the wild fury of the storm.

The first picture fitly represents the sorrow of the world when all is helpless and despairing; and the other, the sorrow of the Christian, no less severe, but in which he is kept in perfect Peace, because he nestles in the bosom of God's unchanging love. Do you know anything of the "peace that passeth understanding?"—If you do, you know it comes by the way of the Cross.

3. Power.

"Not I—but Christ"—all power is in Him—man has always been, and always will be a failure apart from Christ. When tempta-

tion comes—on whatever occasion, in the store, in the home, on the crowded business street, in the mill, the shop, anywhere, turn to Jesus within man, He has promised to make a way of escape—will you not let Him do it? Consider Him! Consider Him on Calvary!

A little orphan boy was working with a crew of men,—occasionally he was seen to unbutton his coat and look into his inside pocket. The foreman inquired of him, "Johnnie, why do you look on the inside of your coat, my boy?" Looking through his tears, he said, "Mister, I have no father, neither any mother. I am only a little orphan boy, and sometimes I grow so lonely, and the day so dreary and dark. There is only one thing in this world that gives me strength and I'll tell you what it is. When mother died and left me all alone in this cold and friendless world, I crept into the front room where she was lying in her coffin, and I elipped a little piece of cloth from her calico shroud, and then I went to the kitchen and sewed that bit of calico scrap in my inside pocket, and now when I feel weak and almost ready to give up, I open my coat and look at that scrap of cloth, and the memory of my precious sainted mother seems to make me strong again, and I can go on with my work with a good heart."

Oh, how true of a look at Calvary! When I see those living, lurid, bleeding gashes on my Saviour's back, and see the red rain of blood as it flows down from His thorn-pierced brow and the tender, quivering palms and His weary feet,—as I stand in the presence of His Cross and consider Him aright,—I am enabled by the power that He gives me to say, "NO" to the devil and the flesh and the world. It is when we take our eyes off the Cross and its Christ that we fail. Oh, Father, we thank Thee for the Pardon, Peace and Power that comes from the Cross to the Christian.

A. A. Walker.

Bogue Chitto, Miss.

News in the Circle. Martin Ball.

The death of Rev. Ross Moore, of Pine Bluff, Ark., removes from our ministry, one of the most brilliant and best of our pastors and preachers among the ministry. He was 34 years old. 172 members of his Baraca class led the funeral procession.

The church at Wylam, Ala., near Birmingham, has called Rev. C. J. Bently, of Sylacauga. He enters the work at once. Rev. Jesse Cook, former pastor, goes to the Seminary.

The Twenty-Seventh Street Church, Birmingham, Ala., has called Rev. W. D. Hubbard. For two years he has served as State Evangelist of Alabama. He accepts the call.

Rev. H. T. Crumpton, nephew of Sec. W. B. Crumpton of Alabama, goes to Lumpkins, Ga. He has been pastor at Hurtsboro, Ala.

The church at Calhoun, Miss., has called Rev. W. B. Earnest of Cuba, Ala. He has already entered the field.

Dr. J. B. Moody of Hall-Moody Insti-

tute, Martin, Tenn., is getting out a book on "Grace." It is a companion book to his "My Church." We are sure it will meet with large sale.

Through the kindness of the Winona church the pastor is off on a two weeks' mid-winter vacation. This he is spending among the good brethren and friends in Tennessee.

Dr. J. W. Porter of Lexington, Ky., recently baptized nine Campbellites into the fellowship of the church. Dr. Porter says, "This is the only way that union can take place between Baptists and Disciples." That is right.

Pastor F. R. Burney at Mt. Vernon, near West, had a great day last third Sunday. All indebtedness on the new building was met—pastor fully paid to January 1—The church united and happy.

Rev. J. E. Newman goes to Jacksonville, Texas, to become Editor of the Baptist Echo.

As a result of the evangelistic meetings in Fayetteville, Ark., conducted by Evangelist W. W. Hamilton of the Home Board, 32 joined the church.

Rev. R. K. Kelly has been called to the Fifth Street Church, Lexington, Ky. He has been in the Seminary for several years. Will graduate in May.

The preacher boys at Hall-Moody Institute, Martin, Tenn., boarded last month at a cost of \$6.33. Who will say that is extravagant?

The church at Newburn, N. C., has called Rev. C. L. Greaves of Hawkinsville, Ga. He will enter the work at once.

Rev. J. T. Watts has been selected State Sunday School Secretary of Virginia. It is thought he will accept.

The South Carolina Convention met at Union last week. Dr. A. J. S. Thomas, editor of the Baptist Courier, was elected President, C. P. Irwin and G. C. White Secretaries. Contributions for all purposes, \$114,286. \$33,167 for State Missions. 2,557 baptisms. 127 missionaries. 18 churches organized.

Rev. A. B. Gardner has just closed a great meeting at Beaverdam, Ky. 35 for baptism—8 by letter. Many wanderers returned with penitent, hopeful hearts.

There are 25 young preachers in Georgetown, Ky., studying at Georgetown College. Most of them preach every Sunday.

When Dr. A. C. Crez too kecharge of the Edgefield Church, Nashville, Tenn., three years ago the church property was worth \$500. It is now worth \$50,000.

The Edgefield Church, Nashville, Tenn., has called Dr. Wm. Lunsford of Asheville, N. C. He has accomplished a great work at Asheville. The Edgefield Church is rejoicing over the prospect of his coming.

The church at Harrisonville, Mo., has called Rev. W. A. Simmons of Moberly. He accepts, and will enter the work soon.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Committee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.
Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

Rev. E. Z. Simmons, D.D.

There are no men and women
of Mississippi who ought to be
more esteemed and loved than
the noble workers who have gone
out from her borders to far dis-
tant foreign lands to tell the glad
story of redeeming love to dying
men.

What lover of the Lord in this
State does not rejoice in such con-
secrated workers as Mrs. M. F.
Crawford, E. Z. Simmons, Mrs.
R. H. Graves, T. F. McCrea,
Mrs. J. M. Oxner, Misses Ida
Taylor and E. Perle Harrison in
Chian, E. N. Walne and J. F.
Ray, in Japan, A. E. Watkins,
J. G. Chastain, R. W. Hooker
and wife in Mexico, Thomas
Spight in Argentina, and F. W.
Edwards of Brazil.

But it is about one of Missis-
sippi's veteran missionaries to
China, (E. Z. Simmons), that
Mrs. Hailey asked me to write.

E. Z. Simmons, the son of W.
C. and Sarah Simmons, was born
March 1st, 1847, on a farm in Mc-
Nary county, Tenn. He was the
third child of a family of eight,
seven sons and one daughter five
of his six brothers are still liv-
ing, all in the State of Texas. He
was educated in Kentucky and
Greenville, S. C.

In 1859, he, with the family
moved to Kossuth, Miss.

He joined the church and was
baptized in 1861. He went into
the Confederate army in 1863,
remaining till the war closed. He
was one of the pioneer advocates
for prohibition in Alcorn county.

He was ordained to the full
work of the ministry Oct. 3rd,
1869, by Rev. J. T. Freeman and
H. G. Savage.

Married Margaret Deilah Mc-
Clamroch in Tipton county, Tenn.,
December, 1870, and started im-
mediately for Canton, China, by
way of New York and around by

the Isthmus of Panama. Stayed
in China about three years—his
wife's health failed—they came
back to San Francisco and work-
ed among the Chinese about six
months, then came home, stayed
something more than a year. Not-
withstanding that they knew that
a life in China meant great sacri-
fices and persecutions, they re-
turned to the great work they felt
God had called them to. Since
then he has been home three
times. It was during his first
visit after his return to China,
that I first saw this noble
man and his dear good wife;
Cousins "Kyle" and "Dee".
spent several days in my mother's
home in Corinth, Miss.

To know them is to love and
revere them, for they are so
kind, gentle loving and patient.
Never will I forget how patient
and loving they answered all our
childish questions and showed
us all the curious things they had
brought from China.

But what touched me most was
when they told how the baby
girls were treated in China.
When it is known that a little
daughter is in the house, no lov-
ing hearts receive her. The fa-
ther is enraged and the mother
bemoans the birth of one whose
lot must be so sorrowful. Only
one or two girl babies were saved
in a family; the others being
drowned, left to starve by the
way-side or thrown into the ba-
by towers. Many times, rather
than have the father take the
child's life, the mother pleads
that it be sold as a slave. Poor
little children! born without love,
dying without love! We, dear
sisters, who are so dearly loved
as daughters, sisters, wives and
mothers, if we cannot go won't
we help send some one to tell
them Christ loves them and died
for them?

During the second visit home,
about 1899 or 1900, I had the
great privilege of entertaining
this consecrated man of God in
my own little home in Meridian,
Miss.

Though in 1900 the Boxers
were driving all foreigners from
China, and slaughtering mission-
aries, all pleadings of loved ones
at home, could not keep these true
servants of God from returning to
their post of duty.

The Lord overruled this machi-
nation of Satan for the glory of
His name in China.

New China dates from the time
that the combined armies of the
world stormed Peking and chased
the Empress Dowager across the
continent.

Indemnity has been paid to
missionaries who lost property in
the Boxer's revolution.

Brother Simmons writes, Nov.
1st, 1901: "All of our chapels
have now been rebuilt and repair-
ed, and are better than they were
before the trouble of last year.
None of this money has been fur-

nished by the mission. This is
a great burden off my shoulders."
"The China Baptist Publishing
Company" was organized in 1901.
Brother Simmons as its efficient
President. This self-sacrificing
man in 1904 is paying one-half
of the salary of an American prin-
ter for this society.

How the hearts of these con-
secrated men and women must
rejoice as they see the glorious
results of their untiring efforts
to bring China to Christ.

In writing of a trip to Sainam,
some forty miles from Canton, in
1902, Brother Simmons says:
"Not one word did we hear of
fault or abuse of the foreigner or
of Christianity. This is certainly
unique in my experience in
China."

Another instance showing that
the purse as well as the life of
this great man is consecrated to
God, still writing of Sainam he
says: "I felt the need of a larg-
er house of worship here so
strongly, that I told the brethren
that I would give as much to-
wards a new chapel as they
would. I believe they can and
will give \$500, and I will give
another \$500."

If all the great and noble
things this consecrated man of
God has done were written, it
would fill a large book.

In 1905 came the sad news
that this noble man of God was
suffering with cataract on both
eyes, and would return the fol-
lowing year to have them re-
moved. In 1906 he came, and
the noted Dr. Savage of Nash-
ville, performed the operation,
and soon there was great rejoic-
ing at home and in far away Chi-
na over the fact that Rev. E. Z.
Simmons could see once more.

He was reverently and tenderly
welcomed in our own State Con-
vention, which met in Vicksburg
that year, where he spoke in
strong words of the duty and en-
couragement in the Foreign Mis-
sion situation.

He said when he went to China
there were two schools for girls
in that empire, and in 1906 there
were 3,000. Many temples are
being torn down and are being
converted into public schools. The
idols are being burned, and de-
stroyed. The public schools all
observe Sunday as a holiday.

The Bible is being given the chil-
dren as text book. Woman, so
long bound, not simply in their
feet, but in their mind and heart,
are being liberated; the lifting up
of woman means the lifting up of
the whole empire.

Though his sight was not fully
restored this untiring servant of
God and his good wife sailed
from Seattle by the Steamship
Minnesota, Jan. 9th, 1907, on their
return to Canton, China, where he
is still doing faithful service in
the Master's cause. He is teacher
in our Theological Seminary in
Canton, and writes, Feb. 19, 1908:

PRETTY GIFTS AT RUTH'S

Write for Catalogue.

All sorts of dainty trinkets
and usefuls in silver, cut glass
and hand decorated china at all
costs.

This little list may be help-
ful to you.

Hat Pin Holder, \$1.50 up;
Watch Fob, \$2; Tea Bell, 75c
to \$1.50—sterling; Salt and
Pepper Stands, \$1.50; Olive
Dish, \$1.50; Flower Vase, \$3
—cut glass; Bon-Bon Dish,
\$1.50; Fancy Plate, \$1.75; Cup
and Saucer, \$1.25—hand paint-
ed china.

C. L. RUTH & SON
JEWELERS OPTICIANS
15 Dexter Ave. Montgomery, Ala.

"The Seminary has just opened
yesterday, and we are expecting
60 for the year." Of all the mis-
sionaries of our Board, only two
have been in the foreign field
longer than E. Z. Simmons, from
Mississippi. Let us pray that
God may spare this noble man to
many more years of faithful ser-
vice before he calls him to his
bright mansions above where he
will hear the plaudit, "Well done,
thou good and faithful servant,
thou hast been faithful over a few
things, I will make thee ruler over
many things; enter thou into the
joy of thy Lord."

Mrs. G. E. Farr.
Meridian, Miss., Oct. 1, 1908.

Notes in Woman's Work.

Literature for the Christmas
offering has been distributed
—we are so anxious that every
society be supplied. If any have
failed to receive the programs,
leaflets, etc., kindly write Mrs. W.
R. Woods.

As Miss Heck writes: "At the
annual meeting in Hot Springs,
a resolution was passed calling
on the members of the Union to
make a concerted effort to obtain
from every woman of the South-
ern Baptist Convention, a contri-
bution of at least twenty-five
cents for Foreign Missions, and
fifteen cents for Home Missions.
It was contemplated that the
Christmas offering for China and
the Self-Denial for Home Missions
would be pre-eminently the times
to put these resolutions into ef-
fect.

These resolutions, if they mean
anything, mean effort direct and
pains-taking on the part of the
women who are interested and
who will give far more than these
amounts. The all important thing
is to plan it and to plan it now.
For December our Mission Calen-
dar of prayer bears this Motto,
"Face the need; Fix the plan;
Plan the work; Work the plan."
In view of the far-reaching con-
sequences I would most earnestly

FOOD FOR A YEAR

Meats	300 lbs.
Milk	240 qts.
Butter	100 lbs.
Eggs	27 doz.
Vegetables	500 lbs.

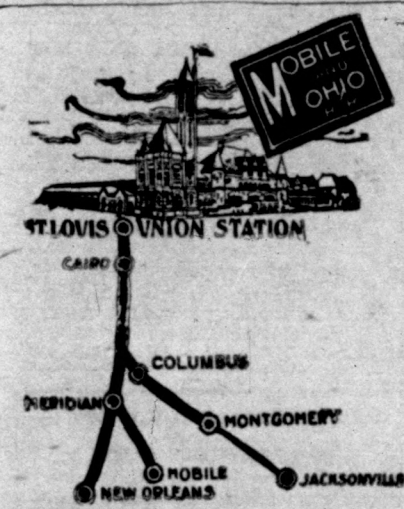
This represents a fair ration for
a man for one year.

But some people eat and eat and
yet grow thinner. This means a
defective digestion and unsuitable
food. A one-dollar bottle of

Scott's Emulsion

equals in nourishing properties
ten pounds of meat. Your
physician can tell you how it
does it.

Send this advertisement, together with name of
paper in which it appears, your address and four
cents to cover postage, and we will send you a
"Complete Handy Atlas of the World."
SCOTT & BOWNE, 409 Pearl Street, New York



Pullman Drawing Room Sleeping
Cars between

St. Louis and Mobile.
St. Louis and New Orleans.
Dining Cars serving meals a la
carte. Up-to-Date Day Coaches.

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Traveling Passenger Agent,
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General Passenger Agent,
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SPECIALIST.**

Treats All Diseases of the
EYE, EAR, NOSE and THROAT.
Offices: Third Floor, King's Drug
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HIGH CLASS PRINTING**

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Not Better Than the Best—but
better than the rest

Cor. Pearl and Congress Streets
JACKSON MISS.

FOR RENT.

Brick Hotel in heart of town,
adjoining bank building. Hotel
contains about 15 rooms. Present
lease expires on January 1st.

For terms, apply to Bank of
Clinton, Clinton, Miss.

urge you to make this your motto
for the Christmas offering, and
while facing the need, you in-
crease your own gift, you hold
yourself not fully generous until
you plan the work and work the
plan which will cause many oth-
ers to join you in the glad offer-
ing of a Christmas gift to Christ."

The Mission Calendars of pray-
er have been received at last and
are more attractive and helpful
than before, if such a thing is pos-
sible. They are ten cents a piece
and postage. Every woman
ought to have one. Write to the
Central Committee, Mrs. Woods,
Secretary, and she will send it
promptly.

Getting the Habit of Thanksgiv- ing.

There is a beautiful legend of a
golden organ in an ancient monas-
tery. Once the monastery was be-
sieged by robbers who desired to
carry off its treasures. The
monks took the organ to a river
which flowed close by and sank
it in the deep water in order to
keep it from the hands of the rob-
bers. And the legend is that,
though buried thus in the river
the organ still continued to give
forth sweet and enchanting music,
which was heard by those who
came near.

Every Christian life should be
like this golden organ. Nothing
should ever silence its music.
Even when the floods of sorrow
flow over it, it should still con-
tinue to rejoice and sing.

One of the secrets of such a life
is found in the cultivation of the
habit of thankfulness. Nothing
less than this will do. Most peo-
ple have brief hours in which
their hearts are filled with grate-
ful feelings, and when all the
world seems beautiful to them.

But these sunny times soon pass,
and then for days they give them-
selves over to discontent and com-
plaining. Anybody can sing
when walking amid the flowers
and in sunny ways; the test of
life comes when the garden path
becomes a bit of a desert road.
We are not fully ready for living
until we have strength enough to
carry us through the hardest
places and the deepest glooms.

Thanksgiving Day is not in-
tended to gather into itself a
whole year's thanks. By being
full of gratitude for the one day,
we cannot make up for three
hundred and sixty-four days of
ingratitude. Every day should
be a thanksgiving day.

Of course, there is a difference
in the days. Some of them are
dark, while others are bright. On
certain days things seem to go
wrong with us and our affairs get
tangled; on other days life flows
along like a song. We want to
learn to live so that these chang-
es in our circumstances and ex-
periences shall not affect us in our

inner life. That is what Saint
Paul meant when he said that he
had learned in whatsoever state
he was therein to be content. It
was no easier for him to have to
suffer and endure want and priva-
tion than it is for us. There was
no luxury to him in being cast
into a dungeon and having his
feet made fast in the stocks. But
he had learned not to fret when
his condition was unpleasant.

Wherever we find him he is sing-
ing, never despairing. The habit
of thanksgiving had been so
wrought into his life that nothing
could ever break it.

Just how to learn this habit of
thanksgiving is the question. One
thing is to learn to trust. The
cause of all complaining and dis-
content is want of trust in God.
If we believe in God as our Fa-
ther's word. He made it beauti-
ful for us, and put at once into
his hands all matters that would
disturb or fret us. God Himself
will keep us in perfect peace.
Worry is death to the thanksgiv-
ing spirit, while nothing so drives
worry from the heart as a thanks-
giving song.

Another thing that helps in
forming this habit of thanksgiv-
ing is to make sure of seeing the
good and beautiful things in life.
This is a lovely world. It could
not be otherwise for it is our Fa-
ther's world. He made it beauti-
ful because it was to be the home
of His children. Yet some see
nothing of the loveliness which
lies about them continually ev-
erywhere. They are like men
touring through a country with
glorious scenery, in a stage coach,
keeping the curtain fastened down
all the time and seeing nothing.

It is said that Mr. Ruskin's
guests at Brantwood were often
awakened early in the morning
by a knocking at their door and
the call, "Are you looking out?"

When, in response to this sum-
mons, they would open their win-
dow blinds, their eyes would be
charmed by the view that they
saw. It is not every one who
sleeps at night in such a place
as Brantwood, and can have a
Coniston morning to greet his
windows. But there is glory
enough in the morning any-
where to start our hearts
singing at the dawn of the day
if only we would look out. It
would be well if all of us could be
awakened every morning with
the call, "Are you looking out?"
There is always something worth
seeing if we would draw our cur-
tains and look out.

This is true not only of nature,
but of all the experiences of life.
We allow ourselves to be too
much impressed by somber views.
We let the troubles and the un-
pleasant things bulk too largely
in our vision. We live too much
indoors with our own frets and
cares. If every morning we
would fling open our windows and

**1,000 to 1,500 Shins.
per hour with
DELOACH JACK
SHINGLE MILL.**
Will cut shingles in
either square or round
blocks. The carriage
is mounted on 4-inch rollers. Two changes of
speed—by pressing foot lever carriage goes
forward; relieve the pressure, carriage re-
turns with double speed of forward motion.
The machine can easily be converted into a
first class boiler, will carry a 36-inch saw.
Write for a catalogue of the celebrated
DeLoach line of Saw Mills, Gang Edgers,
Trimmers, Shingle Mills, Lath Mills, Planers, Corn
Mills, Water Wheels, Engines, Boilers, and Gasoline
Engines. Agents wanted in every county.
DeLoach Mill Manufacturing Co.
Box 777, BRIDGEPORT, ALA.

look out on the wide reaches of
God's love and goodness we could
not help singing. Some one
writes: "Many a day would be
brighter if begun with some
thought in the heart that might
open the door to a nobler vision
of life, and would not some of
our less cheerful moods be dis-
pelled by a wider outlook?"

Our lives are too apt to run in
grooves and often they are very
narrow grooves, indeed. Yet all
about us are scenes of beauty, not
in nature alone, but in the lives
of our fellow men. Often in the
most unexpected places in some
nook or cranny of a nature that
seemed only forbidding, we shall
find some blossom of rarest fra-
grance. In those quiet hours of
meditation, when our hearts reach
up to the great heart of God, we
may stand upon the mountain
tops with him and catch glimpses
of that land which too often seems
afar off. "Are you looking out?"
—Rev. J. R. Miller, D.D., in
Advocate and Guardian.

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AND BUILD UP THE SYSTEM**
Take the Old Standard GROVES
TASTELESS CHILL TONIC. You
know what you are taking. The form
ula is plainly printed on every bottle,
showing it is simply Quinine and Iron
in a tasteless form, and the most effec-
tual form. For grown people and child-
ren. 50c.

GREAT SEED STORE.

Pure Red Rust-Proof Oats, free of
Johnson Grass or other noxious seeds.
80 cents per bushel, or 10 or more bush-
els at 75 cents per bushel

Heavy Vetch, 10 cents per lb. 9.00
per 100 lbs.

Southern Winter Rye Grass, single
bushel \$1.40; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb; \$19.00
per 100 lbs

McKAY & COMPANY,
General Farm and Garden Seeds.
Jackson, : : : Miss.

Dr. A. A. Brower, Specialist.
Stomach and Liver Trouble. My
Treatment brings results. Pay your
money when benefited if you want to
be well. Address,
A. A. BROWER, M. D.
Box 128. Fort Worth, Texas.

If you want to secure a \$60
LIFE SCHOLARSHIP, by copy-
ing a chapter in the Bible, write
to **HARRIS BUSINESS UNIVER-**
SITY, Jackson, Miss.

A Minister's Indigestion

Rev. Fletcher of Tennessee Suggests a Remedy Based on Personal Experience—You Can Get It Free.

There is nothing that is so much sought after as a remedy for stomach trouble, and hence you will be interested to know how the Rev. A. J. Fletcher of Nashville, Tenn., whose picture we present herewith, cured his indigestion. To use his own words, he says in part:



"I received the sample bottle of Dr. Caldwell's Syrup Pepsin that I asked you to send me, and I made no mistake in ordering it. I have been troubled with dyspepsia and indigestion more or less for about sixty years, and have taken many remedies, but Dr. Caldwell's Syrup Pepsin has done me more good than anything else. I am 79." Dr. Caldwell's Syrup Pepsin has been sold in drug stores for twenty years. The price is only 50 cents or \$1 a bottle. It is especially adapted to the use of babies, children, women and old folks. Its purity is vouched for by the Government, and results from its use are guaranteed. If you have never tried it send name and address for a free trial bottle, which will be cheerfully sent to your home prepaid if there is any medical advice that you want or anything about your condition that you don't understand, write the doctor. Address your letter, Dr. W. B. Caldwell, 570 Caldwell Bldg., Monticello, Ill.

Save Your Old Carpets!

And have them made into new rugs. Can use any kind of carpet. We pay freight charges one way out of town orders. Carpet cleaning in all branches.

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The Home Life Insurance Co., of New York wants a representative in every town and community in Mississippi. Teachers can double their income by working in their spare time. Country Merchants can write insurance for many of their customers. Write to us and let us tell you what favorable terms we can offer to agents. We refer, by permission, to the Editor of the Record.

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in all forms completely and permanently cured without the knife. 30 years direct experience. Hundreds of cured patients. Write for questionnaire blank, testimonials and terms. Address DR. SCOTT & SCOTT Specialists, P. O. Box No. 11, MONTGOMERY, ALABAMA.

The March of Temperance Reform

By Charles Stelzle.

We have all known in a general way that temperance was dominating the practical affairs of our country as never before; but it has not been easy to get before us, in usable form, the real facts for the country at large. Here they are. They are startling, convincing, inspiring. They offer material for such a world's Temperance Sunday as has never yet been possible.

This remarkable assembling of facts by Mr. Stelzle is only a foretaste of what the readers of the Sunday School Times are to have from him as an every-week feature next year, when he will write regularly a half-column lesson article:

"Lesson Light on Social Problems."

As one who has been "through the mill" of sweatshop and strike and the workingman's problems of every sort, and who is today probably the most influential religious leader in America with organized labor, Charles Stelzle is peculiarly fitted to discuss the bearing of the 1909 lessons in the Acts upon the tangle of the modern economic situation and the claims of socialism as the remedy for every such ill.

"The saloon is going" at the rate of thirty a day! This means a frontage of about fifty miles for this year. Eight thousand members left the Bartenders' Union during the year, mostly because the bars over which they dispensed beer and whisky were closed up.

In ten months' time five entire States banished their saloons. Three had already done so, with the result that about one-sixth of the States are now "dry."

On January 1, 1909, there will go into effect prohibitory legislation covering an area, together with that already in force in this district, of a solid block 320 miles north and south by 720 miles east and west, so that one may travel from the Mississippi to the Atlantic Ocean, from the boundary of Tennessee to the Gulf of Mexico, without seeing a legalized saloon. Great Britain and Ireland could be set down over this space, with 10,000 square miles of "dry" territory left as a border. Whereas, a decade ago 6,000,000 persons in this country lived in "no license" territory, now 38,000,000 live in "no saloon" districts.

The saloon has been abolished by law in two-thirds of all the territory of the United States. One interesting thing about this entire movement is that the states which are most enthusiastically in favor of the abolition of the

saloon are those which, for many years sustained a reputation for the manufacture and the consumption of whisky and other intoxicating liquors.—Kentucky, Georgia, Alabama, Tennessee, Texas, Mississippi, the Carolinas, and the Virginias are the most temperate States in the Union, while Oklahoma came into the Union with the determination that she would bring no saloons with her.

Georgia was the first Southern State to adopt prohibition. Then followed the action of Oklahoma, and Alabama almost immediately fell into line. Next came Mississippi, and then North Carolina. All but five of the ninety-six counties in Tennessee are now "dry." Kentucky has an investment in distilleries of \$160,000,000. But through local option legislation it has expelled the saloon from 96 of its 119 counties, from 370 towns of the 475 towns and cities, and from 97 per cent of the territory of the State. In a few years Virginia abolished 1,000 saloons, or one-half of those in the State. Two-thirds of all the saloons now open in Virginia are found in three cities, and one-half of all the "wet" territory is confined to Norfolk and its vicinity. Of the 1,000,000 people living in West Virginia 700,000 have abolished the liquor traffic. The remainder of the Southern States have the local option law in operation in large areas.

Kansas has long been a prohibition State. North Dakota is also a "dry" State, while Maine is the mother of prohibition. In Ohio about 68 per cent of the territory is now "dry."

The fight is on, and the results thus far achieved, even in some of the big cities, may well frighten the saloon interests, whose very life is threatened. Indeed, one of the curious developments in this controversy is the fact that the National Liquor Dealers' Association has itself entered the fight for the abolition of the "bad" saloon. Its members express a willingness to co-operate with "other reformers" to wipe out the worst of the dens which harbor sin in its grosser forms. But the offer has come too late. The people of this country are no longer satisfied with a partial remedy—they have decided that "the saloon must go"—and go it will in spite of every pious protest of the liquor interests. One defender of the saloon declares that the saloon must not be abolished "because God has ordained that temptation should exist among men," and as the saloon tempts men, therefore "it is a blessing, rather than a curse."

Ten years ago a temperance bill would have been laughed to scorn on the floor of the House of Representatives. Liquor was until recently openly sold in the Cap-

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A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

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TRACTS

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American Baptist Publication Society ATLANTA HOUSE 37 S. Pryor Street, Atlanta, Ga. R. O. ROBERT, Manager

itol. It was considered absurd to attempt to restrict the "rights" of congressmen by cutting off their whisky while performing their duty as the people's lawmakers.

But during the session of Congress just closed sixty temperance measures were introduced by some of the most influential members of that body. An attempt is now being made to write a satisfactory composite bill and pass it. Prohibition sentiment has become so strong throughout the country that most congressmen will oppose such a measure at the peril of permanent political retirement.

The attitude of organized labor toward the temperance question is worthy of notice. Within recent years the brewing interests have made strenuous efforts to get the American Federation of Labor and the State and local Federations to come out against the temperance movement. Here and there in some cities they have succeeded in securing enough votes to make it appear that organized workingmen are opposed to temperance reform. But the national body has never committed itself to such a proposition, neither have the State organizations, excepting, perhaps, in a few instances. On the whole, the tendency of the workingmen is against the saloon.

At the last annual convention of the American Federation of Labor, President Gompers urged the four hundred delegates who represented 27,000 local labor unions, to hold their meetings in halls which are free from saloons. Many International labor unions absolutely forbid their locals to meet in such places, and many more will not pay sick or death benefits, if the member concerned was killed or injured while intoxicated. Practically everyone of the nine members of the Executive Council of the National Federation is a total abstainer. This is quite generally true of the great labor leaders in this country and in England. The change came in recent years, for this was not always true. The influence of their example, and their advocacy of more temperate living among their followers, has resulted in a conspicuous change in the manner of living among the rank and file.

And this leads us to mention some of the more direct benefits of prohibition legislation and the resultant closing of the saloon.

First, it has greatly decreased crime and lawlessness, especially in the cities. Judge Feagin of Birmingham, in a recent address made a comparison as between January, 1907, when the city was under saloon influence, and January, 1908, when the saloon had been driven out. The decrease in the aggregate number of arrests was thirty-three and one-third per cent; for assault with

intent to kill, twenty per cent; gambling, seventeen per cent; drunkenness, eighty per cent; disorderly conduct, thirty-five per cent; burglary and grand larceny, thirty-three per cent; vagrancy, forty per cent; wife-beating seventy per cent.

In Atlanta last January, there were but sixty-four cases of drunkenness before the court as compared with three hundred and forty-one in January, 1907. In January and February of 1907 there were 3,074 arrests for all causes. In the corresponding months of the present year there were only 1,538 arrests. There have been several days during the present year when there was no prisoner before the court in Atlanta charged with drunkenness, and on one memorable day the city jail, for the first time since it was built, was entirely empty.

Second. It has resulted in the saving of Southern industry and civilization. Booker T. Washington said concerning the wiping out of the saloon: "The abolition of the bar-room is a blessing to the negro second only to the abolition of slavery."

Third. The Destruction of the saloon has resulted in the doing away with much of the social evil, because there is very close relationship between the saloon and the disorderly house.

Fourth. In spite of the insistence of the saloon advocate, that if you kill the saloon you will kill the town, quite the opposite has come true. In spite of the loss of an immense sum of money which had previously been received from the saloon in the form of license fees the city or town has prospered, largely because of the great reduction in the cost of maintaining hospitals, insane asylums, jails, poor-houses, and other institutions which were necessary on account of the evil effects of beer and whisky drinking.

Kansas City, Kansas, offers a good illustration of what the saloon has accomplished. Almost startling is the letter written by Assistant Attorney-General Trickett of Kansas, to the Chicago Record Herald, part of which is as follows: Kansas City is the second largest livestock and meat-packing center west of Chicago. It has an extensive grain and flour trade, eighteen elevators, large smelting and refining works, the Missouri Pacific, Union Pacific and Rock Island railroad shops, etc. The population, 100,000, is composed very largely of foreigners accustomed to drinking wine and beer, and the slum element is said to have been larger (before the saloons were closed) than in any other place in the nation, in proportion to population. Moreover, the liquor element controlled the elections and the officials.

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"On June 8, 1906, there were 256 saloons in Wyandotte county, Kansas, of which Kansas City is the seat; there were 200 gambling houses, and more than 60 houses of evil repute. On July 3, all were closed. There have been none since.... When the fight started, delegations of business men said that to close the saloons would stop our growth, destroy business, deplete bank deposits, stop the erection of buildings, render houses vacant, increase taxation, reduce the price of real estate, cause people to go over to Kansas City, Missouri, to do their shopping and spent their money, and would ruin the town generally.

The business men who had so many fears will tell you now they were mistaken. The abolition of liquor selling has been of decided benefit instead of injury to the business interests of the city. Bank deposits have increased more than two millions of dollars since the saloons were closed. More clerks have been hired to attend to mercantile business. A letter from the president of the largest bank in the city says that within one year after saloon closing his deposits increased \$1,700,000. He testifies that a majority of business men are pleased with the results, with which a large majority of professional men and other intelligent citizens agree.

"The president of the Home City Bank, writes that Mr. Atkinson, vice-president of a suburban bank in Armourdale, says that business has increased 36 per cent. A savings bank president writes that its business has increased 50 per cent and also that 75 per cent of the new customers are of the class that formerly spent their money for liquor. A real estate man of seventeen years' standing writes: 'There are more houses, and good houses, being built; more people are buying homes, and good homes, and seeking investments than in any year since I have lived here.'

"From July 1, 1906, to July 1, 1907, there was an increase of 200.7 per cent in building operations, the largest of any city in the Union. Three times as many laboring men bought homes in our town last year as ever before.

"The Police Judge writes me that day after day goes by with-

out a single arrest in this city of over 100,000 people; 50,000 people gathered at the carnival here, and there were only four arrests.

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"Saloon rule brought 56 children to the orphan's home. Today there are only 20.

"Three months after the saloons closed, the schools re-opened. Instead of the usual six or eight additional teachers, we had to employ 18. There was a list of 600 boys and girls of 12 to 18 years who attended the public schools last year for the first time. They gave as a reason why they had not attended in former years that they had to assist a drinking father in earning a living for the family.

"These same conditions have been practically duplicated in every city where the prohibition law has been enforced, in Topeka, Wichita, Junction City, Fort Scott, Coffeyville, Independence and other places, the population in all of them is rapidly increasing."

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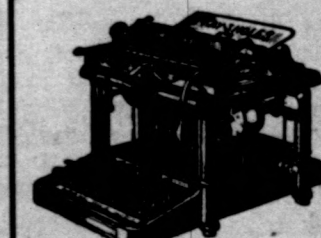
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